disposition of the world is by a certain Divine Providence, and that every one of those things, which conic to pass in the heavens, happens not by chance, but by a certain determinate and firmly ratified judgment of the gods.- — However, it is a thing known to all, that the generality of the later Flatonists stiffly adhered to Aristotle in this; neither did they only assert the corporeal world, with all the inferior mundane gods in it, to be aycvw/roi/c, or ingenorate, and to have existed from eternity,, but also jnaintained the same concerning the souls of men, and all other animals (they concluding that no souls were younger than body or the world) ; and because they would not seem to depart from their ma*tcr, Plato. therefore did they endeavour violently to force this same sense upon Plato's words also.

Notwithstanding which, concerning these later Platonists, it is here observable, that though they thus - asserted the world, and all inferior gods and souls, to have been *ay^wtjrov^* according to that stricter sense of the word declared, that is, to have had no temporary generation or beginning, but to have existed from eternity ; yet by no means did they therefore conceive "them to be crvYo-ymic KCU nu0i»7ro<rraroi»Ci self-originated, and self-existent, but concluded them to have been all derived from one sole self-existent Deity

Kn. ft. l.C. c.l. . . '

" us their cause; which, therefore, though not in order of time, yet *of* nature was before them. To this purpose, Ploiinus: v«wv irp

tivat <w% we *yL*[ltv<]*p* ir^wrtpov aorou oyra,

a AX' *i>* von son *teat <j>vmi* 7T5orep>c

fic*ivoc» Ka* atriov r«pro

Ti'iro

oil *rovct rm>* T-OTTOI*. Mind Ot Ciod WHS